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PRRC emerging trends

© Published by the Princeton Religion Research Center Vol. 1, No. 8

oct. 79

AN APPRAISAL BY THE AMERICAN PEOPLE

A POSITIVE REACTION TO POPE'S VISIT

By George Gallup

PRINCETON, NJ – Pope John Paul II has received one of the highest ratings for personal popularity of any individual tested in the 28 years measurements have been made by the Gallup Poll.

One appraisal of the success of the Pope's recent visit to the U.S. can be found in first returns from a survey completed the Sunday his tour ended. In this survey, 60 percent of the public gave John Paul II a "highly favorable" rating, topping the 48 percent figure recorded in mid-September, prior to the Pontiff's visit. His overall favorable rating was 80 percent before the trip began and 86 percent at its conclusion.

COMPARISONS IN THE PAST

John Paul II's popularity ratings are exceeded only by those accorded Presidents Dwight Eisenhower and John Kennedy at the peak of their political careers. In January 1957, shortly after he was elected to his second term, Eisenhower was given a highly favorable rating by 72 percent of the public. President Kennedy earned the same accolade from 62 percent of Americans in January 1962. Overall favorable ratings for the two men were 90 and 89 percent, respectively.

By way of comparison with recently-rated personalities, Sen. Edward Kennedy and President Jimmy Carter earned highly favorable ratings of 39 and 20 percent from the public in the mid-September survey.

Highly favorable ratings include the top two positions (plus fives and plus fours) on a 10-point attitude scale, while overall favorable ratings include all the positive positions on the scale.

IMPACT OF POPE'S VISIT ANALYZED

In a companion survey question, the Gallup Poll also sought to determine what, in the eyes of the public, John Paul II's visit will achieve.

The survey findings indicate that the overriding message the Pope left with the American people is one of *unity* – a spirit of "drawing together" that embraces not only Roman Catholics but Americans of other religious persuasions and includes people who have no religious convictions at all. The public's reaction to the Pope's visit also suggests that he created an immense aura of goodwill and understanding among the people of the United States.

Other specific themes that were frequently voiced by survey respondents include the following:

* That the Pope advanced the cause of *world peace;*
* That he created a new *awareness of religion* or reawakened people's interest in religious ideas;
* That he gave new *hope and faith* to the people;
* That John Paul II exhibited moral and leadership *qualities that serve as a role model,* to be emulated by many;
* That his example will be particularly effective in building faith in *young people* throughout the nation.

In addition to these specific attitudes, a recurring undertone in the public's assessment of the Pope's U.S. tour is that it was, in general terms, good for the American people and that watching him simply made people feel good.

There were some negative perceptions of what the Pope's visit accomplished, with most of those so inclined saying his speeches and sermons achieved nothing. There was also isolated criticism of his visit as a violation of the constitutional separation of church and state.

Surprisingly, few survey participants expressed disappointment with the Pope's reaffirmation of his church's orthodox views on birth control, celibacy for priests, and denial of the priesthood for women.

Here is a sampling of comments that illustrate the public's attitudes toward the Pope and the legacy of his U.S. tour.

"It caused a peaceful feeling among people and will cause them to think about helping one another." - 52 year-old housewife from Springfield, NJ.

"He'll cause politicians to give serious thought to human rights." - 46 year-old businessman from Blue Earth, MN.

"His visit will encourage people to get along despite their differences. People of all religions will learn to live in peace." - 59 year-old manager from Frontenac, MO.

And on the negative side:

"(His visit will achieve) nothing. I don't think any religious occasion will influence the internal affairs of the U.S." - 34 year-old male lawyer from South Bend, IN.

"It's a big publicity stunt for the Catholic church." - 25 year-old student from Daytona Beach, FL.

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Grace Before Meals Remains A Family Tradition

Over the past 17 years the religious observance of saying grace before meals has been on a decline. However, a majority of American families still observe this religious practice. A national Gallup Poll conducted in 1962 indicated that a large majority (69 percent) of families followed this practice when the family was gathered together for meals. Only 31 percent said they did not say grace before meals.

Comparison of the 1962 study with a similar survey conducted this year shows that a shift away from grace before meals has occurred. However, the poll disclosed that 57 percent of the nation still says grace before meals, while 43 percent do not.

This survey of the nation's adult population portrays some other interesting dimensions of this religious family tradition.

Interestingly, grace is said before meals more frequently in households where the family members are less educated. Of the respondents with only a grade school education, 72% reported that grace was said before meals in their households, whereas only 54% of those with a college education reported the presence of this religious tradition in their household. Fifty-five percent of those with a high school education reported in the affirmative.

It is noteworthy that grace is much more likely to be said in non-white households than in white households. A full 82 percent of the non-white respondents reported that grace was said before meals in their homes whereas only 53 percent of the whites reported the existence of this tradition in their homes.

Again, 68 percent of those surveyed from the south responded that grace was said in their households before meals, whereas only 49 percent of those from the east stated that grace was said in their households. Respondents from the midwest and west fell in between with 56 percent of the former and 54 percent of the latter reporting the existence of the practice in their households.

The older the respondent the more likely they were to report that grace was said among family members. Sixty-five percent of those respondents 50 years and older reported that grace is said in their homes whereas only 42 percent of those between the ages of 18 and 24 reported that this religious tradition was practiced in their households. One half of those surveyed between the ages of 25 and 29 reported that grace is said in their homes while 59 percent of respondents between 30 and 49 years of age reported in the affirmative.

Grace is said in 75 percent of households where the income is under $3,000 a year. In contrast, only 56 percent of the respondents whose income is $20,000 and over say grace in their homes.

While 63 percent of Protestants reported that grace is said in their homes only 52 percent of Catholics reported so.

Further, respondents from small towns answered more often that grace was said in their households than those from larger cities.

Question: "At your family meals at home, does anyone say grace or give thanks to God aloud before meals?"

NATIONAL	57%
SEX	
Male	53
Female	60
RACE	
White	53
Non-white	82
EDUCATION	
College	54
High school	55
Grade school	72
REGION	
East	49
Midwest	56
South	68
West	54
AGE	
Total under 30	45
18-24 years	42
25-29 years	50
30-49 years	59
50 & older	65
INCOME	
$20,000 & over	56
$15,500-$19,999	56
$10,000-$14,999	50
$ 7,000-$9,999	57
$ 5,000-$6,999	60
$ 3,000-$4,999	63
Under $3,000	75
RELIGION	
Protestant	63
Catholic	52
CITY SIZE	
1,000,000 & over	47
500,000-999,999	54
50,000-499,999	54
2,500-49,999	72
Under 2,500 Rural	60

IMPORTANCE OF RELIGION IN PERSONAL LIFE

Question: How important would you say religion is in your own life – would you say very important, fairly important, or not very important?

	Very Important	Fairly Important	Not very Important
1952	75%	20%	5%
1965	71	22	7
1978	53	33	14

BACK ISSUES AVAILABLE

Back issues, dating from January, 1979, to the present, are now available at a reduced rate. They may be obtained for 75¢ an issue or all 10 issues for $6.00. Don't miss out on many important surveys. Write to: Publications Department, PO Box 5, Hopewell, NJ 08525 or call 609-466-2700.

READER'S RESPONSE COLUMN

The editors of *Emerging Trends* invite you, the reader, to send us your suggestions about special areas you would like to see surveyed. We would also welcome your observations of items that have already appeared in *Emerging Trends*.

A Conclusion To The Episcopal Prayer Book Controversy

LAITY AND CLERGY DISAGREE

A substantial majority of the nation's Episcopal laity, polled prior to the 1979 General Convention of the Episcopal Church in Denver, wished to authorize the continued use of the 1928 Book of Common Prayer.

Those favoring such action outweighed those opposing it by a one-sided seven-to-one margin, 71 percent to 10 percent, with 19 percent undecided.

In sharp contrast, however, the nation's Episcopal clergy expressed opposition to the authorization of the 1928 Prayer Book. Sixty percent of the clergy opposed authorization while 34% were in favor.

"If such action is necessary do you think the 1979 General Convention should or should not authorize the continued use of the text of the 1928 Book?"

EPISCOPAL CLERGY

	Yes	No	No Opinion
Total Clergy	34%	60%	6%
Conservative	42	54	4
Middle-of-the-road	34	59	7
Liberal	21	70	9

EPISCOPAL LAITY

	Yes	No	No Opinion
Total Laity	71%	10%	19%
Total members	74	11	15
Active	76	12	12
Inactive	70	9	21
Total non-members	55	5	40

PERSONAL PREFERENCES

The personal preference of the laity for the earlier book over the 1976 book was 63 to 23 percent.

Again, in sharp contrast, 80 percent of the clergy stated that they personally prefer the 1976 book, compared to 14 percent who favor the 1928 book.

While the clergy overwhelmingly stated a personal preference for the 1976 book and oppose the authorization of the continued use of the 1928 book, two-thirds of the clergy (66 percent) said it would not make any difference to them if other congregations in their locality continued to use the prayer book they are not using.

In addition, nine in 10 (89 percent) of the laity, regardless of the book they themselves prefer, think fellow Episcopalians who prefer the other book should be allowed to use it.

USE OF BOOKS IN PARISHES

Roughly half the clergy interviewed reported that the 1928 book was not used at all in their services. The responses of the laity confirm this. Therefore, this survey shows that while the laity expressed preference for the 1928 book, its use is actually limited.

REASONS FOR FAVORING EACH BOOK

The reasons given by both laity and clergy for preferring the 1928 book are similar: "familiarity", "beauty of language" and "tradition" (plus "theology" in the case of clergy favoring the 1928 book).

Among the laity who prefer the 1976 book the chief reasons given are "contemporary expression" and "improved language".

Interestingly, clergy who expressed preference for the 1976 book emphasized practical reasons for their choice rather than reasons related to the language of the proposed new book: "variety", "better liturgically" and "congregational participation".

RESOLUTION

The General Convention of the Episcopal Church gave its final approval to a 1976 revision of the liturgy. The 1928 book, however, "may be used in worship under the authority of the Bishop as chief pastor and liturgical officer and subject to the directions of the Convention," as follows: 1) continuing study of the 1979 Prayer Book; 2) the formation of a worship committee; 3) individual participation in liturgy to be encouraged; 4) familiarization of congregation with the music of the 1979 Prayer Book; 5) the Calendar and Lectionaries of the 1979 Book be used; 6) the 1979 Book be available for study and worship; 7) and frequent use of the 1979 Book.

PERSONAL PREFERENCE

"What is your OWN personal preference – the 1928 Book or the 1976 Book?"

EPISCOPAL LAITY

	1928	1976	Both	No Opinion
Total Laity	63%	23%	7%	7%
Total members	63	26	7	4
Active	56	31	9	4
Inactive	77	16	4	3
Total non-members	60	7	3	30

EPISCOPAL CLERGY

	1928	1976	Both	No Opinion
Total Clergy	14%	80%	6%	*
Conservative	22	71	7	*
Middle-of-the-road	12	82	6	*
Liberal	5	89	6	*

* Less than one percent

THE POPE'S VISIT,

continued from page 1

The following question was asked:

"You will notice that the boxes on this card go from the HIGHEST POSITION OF PLUS 5 – for someone you like very much – all the way down to the LOWEST POSITION OF MINUS 5 – for someone you dislike very much. How far up the scale or how far down the scale would you rate Pope John Paul II?"

The results reported here are based on in-person interviews of adults, 18 and older, during the period October 5-7.

* * *

NOTE

For an in-depth analysis of what Catholics seek in the Pope, their religious beliefs, attitudes and practices, see our complete report in *Religion in America 1979-80* $20 per copy. Order by writing to Publications Department, PO Box 5, Hopewell, NJ 08525 or call 609-466-2700.

COMING IN NEXT ISSUE

- **A HAPPINESS RATING**

  Do people consider themselves basically happy or unhappy with their lives? Do those people who consider themselves most happy believe prayer is effective?

- **INFLUENCE OF COLLEGE COURSES**

  Which subjects studied in college have had the largest impact on college students?

The Effectiveness of Prayer

In a recent national Gallup Survey the public was polled about its perceptions and beliefs regarding the effect of prayer. The questions were posed as follows: "It has been said that those who pray will receive help. Do you think this is a true statement or not?" and "When you have prayed for help, what happened, did it work or not?"

Interestingly, the poll revealed that a substantial majority (71%) of all those interviewed believe that those who pray will receive help. About six out of 10 (63%) reported that when they have prayed for help, their prayers had been answered.

Women respondents believe in prayer to a greater extent than do men. Seventy-five percent of the women polled said those who prayed would receive help from their prayers, whereas only 68 percent of the men hold such beliefs. Furthermore, 70 percent of the women stated that when they prayed for help, it did work, whereas only 55 percent of the men responded in this way.

The age of respondents was also a factor. As the age of respondents increased, so did their belief in the effectiveness of prayer. Those who are 35 years of age or older believe in prayer to a greater extent than do young adults (those between 18 and 34 years of age).

Surprisingly, college graduates hold to the effectiveness of prayer to almost the same extent as do those with less formal education. Also, family income does not significantly affect the beliefs of respondents with regard to prayer.

Question:	Will those who pray receive help?	When you prayed for help did it work?
	Percent "Yes"	Percent who say "It worked"
All Adults	71%	63%
Sex of Respondent		
Men	68	55
Women	75	70
Age of Respondent		
18-34 years	65	55
35-49 years	74	64
50 years & older	76	71
Education of Respondent		
College Graduates	72	61
All others	71	64
Annual Family Income		
$15,000 or more	71	62
Under $15,000	72	64

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith, non-denominational research organization with headquarters in Princeton, N.J. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $20; inquire: Publications Department, P.O. Box 5, Hopewell, NJ 08525 (Telephone: 609-466-2700). **PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

NOV. 79

© Published by the Princeton Religion Research Center Vol. 1, No. 9

Alcohol Abuse and Role of Clergy

Adapted from speech given by George Gallup, Jr. at a luncheon sponsored by the Alcohol Information and Action Network of the United Presbyterian Church in the U.S.A. and by the Department of Church and Society at combined General Assembly Meetings of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., Kansas City, Missouri, May 26, 1979.

All of our surveys of the general public on the subject of drinking and drug dependency point to the inevitable conclusion that alcohol abuse – already our number two health problem – is growing in seriousness. And, unless dramatic and creative steps are taken, we can accurately predict that the 1980's will be adversely affected to an even greater degree than the 1970's by this drug.

You are all familiar with the figures: an estimated 10 million are alcoholics and probably twice that many immoderate drinkers who are potential alcoholics.

It has been estimated that alcohol may be involved in up to one-third of all suicides, half of all murders, and a fourth of all other accidental deaths. The abuse of alcohol is also, as you know, a contributing factor to divorce, broken homes, child abuse, as well as a host of other problems. It is estimated that at least four other people are directly affected by the alcoholic.

Furthermore, alcohol is reported to be related to half of all traffic fatalities. In fact, we find that one person in five admits to having driven when they had too much to drink to drive safely – and the percentage is considerably higher among young males.

The trends are not encouraging. Our surveys, for example, reveal that the proportion of Americans who say that liquor has been a cause of trouble in their families had *doubled* in a four-year period.

In the most recent Gallup Poll on this subject, one person in four (24 percent) says an alcohol-related problem has adversely affected his or her family life. The figure in 1974 was 12 percent. The uptrend since 1974 is recorded among most major socio-economic groups and in all regions of the nation.

The proportion saying liquor has been a cause of trouble is as high as one-third among persons in the study who are separated or divorced. It is also interesting to note that, while our nation has one of the highest rates of alcoholism, we also tend to hold stronger anti-drinking views than most of the rest of the world. For example, 3 in 10 are total abstainers and remarkably, nearly half of all Americans basically *disapprove* of drinking. One in five in this country, in fact, would like to see a return to prohibition.

As you may know, we have conducted numerous Gallup Youth Surveys on teenage attitudes toward alcohol. Indeed, teenage drinking is causing particular concern among experts and parents alike. It has been estimated that 3.3 million youths nationwide have a drinking problem. Many mix liquor and drugs. In addition, a Gallup survey conducted for the Charles F. Kettering Foundation revealed 55 percent of parents of teenagers saying they believed drinking to be a "serious" problem among youth in their communities. And an overwhelming 84 percent favored a required school course on the effects of alcohol and drugs.

Teenagers themselves name alcohol as one of the three most serious problems facing their generation, as revealed by a Gallup Youth Survey. In addition, more than one-third of drinking teens (36 percent) say they sometimes drink more than they should. Among older teens (16 to 18), the figure reaches 43 percent.

It is not difficult to see why alcohol abuse has become one of the nation's most serious problems:

- As many as one-half of all parents say they set no guidelines regarding the use of alcoholic beverages by their children. An earlier survey showed four parents in 10 failing to do so in the case of their *teenage* children.
- One drinker in ten admits that his or her pattern of alcohol use would not be a good model for his or her children to follow, while another 15 percent express uncertainty or do not offer an opinion.

In this respect it is interesting to note that about half of all drinkers say they have no specific rules or guidelines regarding their *own* use of alcoholic beverages.

- About one person in 12 believes there to be no risks involved with the regular use of alcohol, while another 16 percent express uncertainty or do not give an opinion.
- About one person in six says he or she would not know where or to whom to turn for help in the event someone in his or her family had a drinking problem.

Certain of the key reasons behind youth problem drinking and alcoholism include the following:

(1) teenagers see their parents drink, sometimes to excess;

(2) failure of parents to set guidelines;

(3) a lack of communication with parents;

(4) peer pressure.

Whatever the reasons, alcohol abuse among teenagers is producing some grim statistics. It is estimated that six out of every ten accidental deaths among teenagers involve alcohol.

Now I'd like to report to you on preliminary results of the survey of the nation's clergy.

The survey was an attempt to assess the current role of the nation's clergy in helping their parishioners in regard to alcohol-related problems, as well as to gain insight into the clergy's own drinking habits.

Paul C Conley and Andrew A. Sorenson in *The Staggering Steeple*, have this to say about the role of the clergy.

"For most American alcoholics and their families, the local clergyman is the first professional who is asked for help."

It has been pointed out that the clergy can help in three basic respects: (1) in terms of pastoral care for the alcoholic and his or her family; (2) in terms of rehabilitation; and (3) in terms of prevention. Conley and Sorenson emphasize prevention:

> "The Church's most important task, in relation to the problem of alcoholism, is prevention. In this area it has a tremendous mother lode of practically untouched opportunity. Organized religion has direct contact with over half the people in the country. This is more than any other non-governmental organization. If a substantial share of the religious organizations in our country would undertake an enthusiastic and realistic program of prevention, America's fourth largest public health problem (many now regard it as number one or two) could be brought under control and hundreds of thousands of persons would be protected from becoming alcoholics."

Indeed, the potential is tremendous. Many experts, however, would agree with the Reverend David C. Hancock, President of Prevention of Alcohol, Inc., that in regard to problems "related to the misuse and abuse of alcohol and other drugs, the religious community seems to be largely silent and immobilized."

Complicating the situation is the fact that attitudes of the clergy themselves toward abstinence and alcoholism often differ sharply. The current survey, for example, shows that some regard alcoholism as a sin or character flaw, or ascribe alcoholism to simply a lack of will power.

Conley and Sorenson write: "It is highly unlikely that the churches can have a significant effect in producing a healthy alcohol climate in the United States as long as they are so intensely divided over the issue of abstinence."

The clergy interviewed believe by a 2-to-1 margin that their own church or synagogue is not doing enough to help people make wise decisions about the use or nonuse of alcohol. As many as one-fourth of clergy admit they do not feel comfortable in trying to help persons or families where drinking is a problem. A similar proportion say it is difficult for them to speak to their congregations about subjects related to the use of alcohol in our society. Some of this difficulty stems, of course, from a lack of training. Approximately one third of respondents say that in their seminary education they did not receive any training in how to deal with problem drinking or alcoholism. Furthermore, approximately half of all clergy interviewed report that they have not attended any courses, workshops or conferences on alcohol problems since their ordination or graduation from seminary – not a very good record when one remembers that alcoholism is one of our top health problems.

While there is certainly a great deal to be done to bring more of the clergy into the battle against alcoholism and drug abuse, one must never forget the fact that countless lives have been saved by the preventative and counseling efforts of the nation's clergy.

Here are six suggestions which were indicated by the survey data:

1. The clergy should encourage parents to discuss drinking problems with their children. Our surveys suggest that many young people are desperately seeking help and advice from their parents but not receiving it.

2. The figures show clearly the need for more training of seminarians in the area of alcohol abuse and counseling.

3. There is also an apparent need for more involvement of the clergy in post-seminary workshops and programs.

4. Clergy need to speak directly and forcefully on the subject of alcohol – from the pulpit and elsewhere.

5. Dialogue between the "wets" and the "drys" among the clergy should be encouraged, so that misinformation can be dispelled and so that there can be a united front against what some have named the greatest social problem of our day.

As I indicated, some in the clergy are basically unsympathetic to the alcoholic, believing that alcohol is a sin, a character flaw, or a failure of will.

6. A greater "team effort" between parents and clergy would seem called for, a trend similar to the encouraging new trend we are seeing in terms of parents and teachers working together – on problems such as discipline and drug dependency.

MOST WIDELY READ RELIGIOUS MAGAZINES

In a study recently conducted by the PRRC and the Gallup Organization for *Christianity Today* to determine the 10 "most widely read" religious magazines by clergy, evangelical magazines were found to dominate the field.

Topping the list was the evangelical magazine, *CHRISTIANITY TODAY*, followed by *CHRISTIAN CENTURY* and *MOODY MONTHLY*.

Following are the percentages, based on a total sample of 2058 ordained ministers in the nation:

	All Clergy	Evangelical clergy
CHRISTIANITY TODAY	30%	46%
CHRISTIAN CENTURY	12	1
MOODY MONTHLY	10	22
A.D.	6	1
PULPIT PRESS	5	8
CIRCUIT RIDER (Methodist)	4	2
SOJOURNERS	4	*
ETERNITY	4	6
THE INTERPRETER	3	2
LUTHERAN STANDARD	3	1

* Less than one percent

The Role of Radio and TV in U.S. Society

Adapted from report given by George Gallup, Jr. at the General Convention Dinner given by The Episcopal Radio-TV Foundation, September 12, 1979, Denver, Colorado.

It is a great pleasure and honor to be here this evening to report on the recent survey conducted for The Episcopal Radio-TV Foundation on the topic: *The Role of Radio and Television in U.S. Society.*

By way of background let me point out that the survey was conducted at the instigation of Dr. Caroline Rakestraw who saw such a survey as a unique opportunity to explore the views and seek the direction of the combined clergy and lay leadership of the Episcopal Church (as represented by the attendees at this year's General Convention) on this vital issue.

HOW DO THE CLERGY AND LEADERSHIP OF THE EPISCOPAL CHURCH (AS REPRESENTED BY THE ATTITUDES OF THIS YEAR'S GENERAL CONVENTION) ASSESS THE ROLE OF RADIO AND TV IN U.S. SOCIETY?

Actually you come down pretty hard on TV (in general) with 6 in 10 saying TV has contributed "a great deal" to declining reading and writing skills.

A similar proportion say TV has contributed "a great deal" to increased interest in materialistic goals.

When you are asked to indicate the ways you think TV has had a bad or negative influence on society, here are the top responses.

The top response given – by nearly half the sample – is that television in general promotes and glorifies violence (and the public as a whole shares this view). The other key responses, ranked in terms of frequency of mention, are: TV encourages immorality; it does not edify and encourages triviality; it gives a misleading portrayal of sex; distorts reality; promotes materialism; promotes passivity; interferes with immediacy and close relationships within the family; destroys creativity.

YET WHILE YOU APPEAR TO BE HIGHLY CRITICAL OF TV'S IMPACT ON SOCIETY IN CERTAIN RESPECTS, YOU – AT THE SAME TIME – HAVE SOME VERY STRONG AND POSITIVE THINGS TO SAY ABOUT TV AND SOCIETY.

When asked to indicate ways you think TV has a good influence on U.S. society, here is what you say:

About half cite the immediate availability of news. Others say TV enhances public affairs awareness; raises consciousness; helps educate the public; brings them the arts, sports; it provides a means of relaxing and escape in our high-pressure society. Others feel that TV can serve to bring families together – through *shared* experience.

WHAT WOULD YOU LIKE TO SEE MORE, OR LESS, OF IN RELIGIOUS PROGRAMMING?

The Episcopal leaders represented here would like to see more movies and plays with a religious message (as many as 8 in 10 say this). Next most often cited are: "panel discussions on religion," and "sacred music". Next are "Bible discussions on religion" and "contemporary music with a religious message".

In what ways would religious programming on *radio* be improved? The top responses are: 1. higher caliber of theological content, greater educational sophistication; 2. more discussion of issues and relevancy; 3. more music (good religious music, classical).

And on *television?* The responses are similar: 1. discussion of current events; 2. more imaginative programs, similar to *The Lion, the Witch and the Wardrobe;* 3. more dramatic portrayals of faith (e.g. *Hiding Place,* biographical narrative; 4. more content – higher calibre – more sophisticated, educationally and theologically.

A large majority (7 in 10) of parents of children under 18 put restrictions on the *types* of programs their children are allowed to watch. And an identical majority put restrictions on the *number of hours* their children can watch.

In these respects you are far more restrictive than are the nation's parents as a whole.

A remarkably high proportion of the Episcopal lay and clerical leadership saw all or part of the TV series – in fact, 74 percent.

Among the general public, about one Episcopalian in four viewed all or part of the series.

SUMMARY

1. While you are critical in many respects of the effect of TV on society, you are at the same time keenly aware of the strong points of TV and the tremendous potential for the good of both television and radio.
2. You are clearly "turned off" by some of the current religious programming on radio and television and feel that religious programming should take on new dimensions.
3. You are enthusiastic about developing "movies and plays with a religious message". Indeed this may be the very best way to reach people.

There is also, as seen, support for greater theological and educational content, hard theological discussion, and discussion of current events from a religious perspective.

Actually, many of you seem to feel that religious ideas should not necessarily be dealt with in strictly "religious programs" as we have today, but through drama, movies, biographies, etc.

4. The survey also showed the need for a number of radio personalities, with a strong religious and theological background.

The extraordinary popularity of Pope Paul II (among Protestants as well as Catholics) and of Billy Graham (among Catholics as well as Protestants) reveals in some measure, I believe, the need for inspiring religious figures.

5. There would seem to be a need for local parishes to become much more involved in TV and radio in their communities than they are at present. While one-fifth are involved in certain ways, there is little evidence of heavy involvement and an ongoing relationship.

For copies of the full report (with tables) inquire: Episcopal Radio-TV Foundation, NE/Atlanta, Ga. 30326.

Focus on Youth

Few Teen-agers Read the Bible Daily

It is something that almost every home has, but which very few teen-agers use.

Some cynical parents might say this description fits the family lawn mower, dishtowel or vacuum cleaner, but the latest Gallup Youth Survey indicates that it applies to something else, as well – the family Bible.

Only one teen in 10, the survey showed, reads the Bible daily, and one-fourth of America's teen-agers never read the book.

Nearly one-fourth of the teens read the Bible at least once a week, but that figure is somewhat misleading, since it may well include those teens who read the Bible in the course of a church service.

The figure of 10 percent of teens who read the Bible daily compares with about 50 percent of young men and women who read a newspaper every day.

Also by way of comparison, some 27 percent of the teens said they are now involved in a Bible study group, compared with 22 percent of America's adults who are participating in the same sort of activity.

Interestingly, the poll showed that the "Bible belt" remains very much a part of American geography, as teens in the South and Midwest read the Bible much more frequently than their counterparts in the East and West. Eastern teens are the least frequent readers, with only six percent of them opening the Bible daily, and fully 35 percent of them never opening it.

The poll found that Protestants read the Bible with greater frequency than do Catholics. While 20 percent of the Protestant teens said they never read the Bible, 31 percent of the teen Catholics said the same.

While boys and girls read the Bible with just about the same frequency, girls did claim weekly readership in greater numbers than did boys, probably a reflection of the females' more frequent church attendance. And another interesting survey result, non-whites were shown to read the Bible with significantly greater frequency than whites.

Teen-agers whose academic standing is above average were found to read the Bible more frequently than their average or below average counterparts. However, the education and occupation of parents were not found to play an important role in the frequency of Bible readership.

Perhaps predictably, teenage churchgoers were found to be far more likely than non churchgoers were to read the Bible, although it was also found that one in six infrequent churchgoers nonetheless reads the Bible at least once a week. And, even among those who never attend church, 40 percent read the Bible at least on occasion.

Highlights of the survey, based on telephone interviews with a representative national cross-section of more than 1,000 teen-agers ages 13-18, are shown in the chart.

HOW OFTEN READ BIBLE?

	Daily or more	At least weekly	At least monthly	Less than monthly	Never	Not sure
NATIONAL	10%	24%	13%	20%	25%	8%
Boys	10	19	14	19	29	9
Girls	10	29	12	20	24	5
Both Sexes:						
13-15 years	10	28	13	19	24	6
16-18 years	10	20	14	20	28	8
Whites	9	23	12	20	29	7
Non-Whites	16	29	21	16	13	5
Academic standing:						
Above average	12	25	14	19	23	7
Average or below	8	22	12	20	31	7
Protestant	13	30	14	17	20	6
Catholic	5	17	13	25	31	9
East	6	14	9	25	35	11
Midwest	10	26	14	21	25	4
South	13	34	17	12	17	7
West	12	18	13	21	30	6
Church attendance:						
At least weekly	17	40	13	13	13	4
Less than weekly	5	11	17	27	31	9
Don't attend Church	1	3	6	22	60	8

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith, non-denominational research organization with headquarters in Princeton, N.J. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $20; inquire: Publications Department, P.O. Box 5, Hopewell, NJ 08525 (Telephone: 609-466-2700). **PLEASE NOTIFY US OF ADDRESS CHANGE.**

R 8780-1

PRRC emerging trends

dec. 79

Published by the Princeton Religion Research Center Vol. I, No. 10

AMERICANS AND BRITISH DIFFER SHARPLY ON RELIGIOUS BELIEFS AND PRACTICES

A comparison of the religious beliefs and practices of the American and British publics reveals some sharp differences, as determined by Gallup surveys conducted in each country:

* Many more Americans (94 percent) than British (76 percent) believe in God.
* Americans are far more likely to believe in the divinity of Jesus Christ (78 percent to 55 percent).
* Americans are also more likely than are the British to believe that the Bible is the actual or inspired word of God.
* More than three times as many Americans as British attend church at least weekly.

DECLINE IN BELIEF IN DIVINITY OF CHRIST

The survey in Great Britain was conducted for the *Sunday Telegraph* and showed that belief in Christ as the Son of God and in the divine authority of the Bible is falling among the British public, but belief in God and Heaven shows some increase.

Earlier this year (March 21-26, 1979), the British Gallup Poll asked a nationally representative sample of 918 adults: "Which, if any, of the following do you believe in?" and the replies were:

	Today	1975	1973	1968
God	76	72	74	77
Heaven	57	49	51	54
Reincarnation	28	22	22	18
The Devil	22	20	18	21
Hell	22	20	20	23

As the following analysis shows, women more than men, the older more than the young, believe in God in Heaven; while belief in reincarnation, the Devil and Hell is more evenly spread:

	God	Heaven	Reincarnation	Devil	Hell
Overall	76	57	28	22	22
Men	68	47	23	20	20
Women	83	66	33	24	24
16-24	62	45	28	25	20
25-34	68	45	33	24	21
35-44	78	60	26	21	25
45-64	82	62	26	19	21
65+	86	70	30	23	24

NOT CHURCHGOING BUT STILL RELIGIOUS

Analysis by frequency of church-going shows similar sharp differences, and also shows that the non-attendance at church does not necessarily mean a lack of religious beliefs.

For example, while 96 per cent of those claiming to go to church at least once a month believe in God, 52 per cent of those who never or almost never go also believe in God. Belief in heaven drops from 78 per cent to 39 per cent respectively, between these two groups.

Belief in a personal God has fallen slightly and belief in some sort of spirit or life force has risen, as measured by replies to the questions: "Which of these statements comes closer to your belief?":

	Today	1963	1957
There is a personal God	35	38	41
There is some sort of spirit, a life force	41	33	37
I don't know what to think	17	20	16
I don't really think there is any sort of spirit or life force	8	9	6

Again, men and young adults are less likely to believe in a personal God than are women and the elderly. While 25 per cent of men believe in a personal God and 44 per cent think there is some sort of spirit or life force, the figures for women are 43 per cent and 40 per cent, respectively.

Fewer people now think that Jesus Christ was the Son of God, though this belief is still held by the majority of the general public.

Replies to the question: "Do you believe that Jesus Christ was the Son of God or just a man?" were:

	Today	1963	1957
Son of God	55	60	71
Just a man	25	16	9
Just a story	7	7	6
Don't know	13	17	14

Belief in Christ as the Son of God is highest among those claiming to go to Church at least once a month (88 per cent), women (65 per cent) and those aged 65 and over (61 per cent.)

CHURCHGOING IN RELATION TO BIBLE READING

Eighty per cent of those claiming to go to church at least once a month think that the Bible is essential to the Christian Church, compared with only 49 per cent of those who never, or almost never, go to church.

READER'S RESPONSE COLUMN

The editors of *Emerging Trends* invite you, the reader, to send us your suggestions for areas you would like to see surveyed. We also welcome your odservations on items that have already appeared in Emerging Trends.

The Role Of Prayer In U.S. Society

(Adapted from talk given by George Gallup, Jr., at the Center of Continuing Education of the Princeton Theological Seminary, Dec. 13, 1979)

Certain trends in religion in America are not encouraging. We note, for example, a decline in the proportion of adults who have received religious training during their youth; a drop in the percentage who believe religion is able to answer today's problems; and an upturn in the proportion who indicate they have no religious preference or affiliation.

Yet there is a noteworthy exception to a mass of worrisome statistics: Americans believe firmly in the power of prayer.

Here are some findings which give us reason to be encouraged about our prayer life:

* Teenagers may be turned off by organized religion, but only 13 percent never pray.
* Ninety-eight percent of churched Americans pray, but so do 76 percent of the unchurched.
* Religious training in the home leaves much to be desired, but six in 10 families say grace before meals and one in three parents (two in three among the "very religious") report that they have participated in shared prayer or meditation with their children during a given week.
* Surveys have recorded a growing interest in prayer groups.
* As a further indication of the belief in the importance of prayer, an overwhelming majority of Americans have consistently opposed the Supreme Court ruling outlawing prayer in public schools.
* We apparently have little doubt about the effectiveness of prayer – in a study conducted for CLIFF C. JONES by the Gallup Organization, Inc., seven in 10 Americans believe that those who pray will receive help and two-thirds of all respondents report that their prayers worked when they prayed for help.
* And in terms of what could be regarded as the ultimate goal of a religious person – to pray constantly or to live a life of prayer – one person in six says this describes his or her prayer life.

So, despite what is viewed as a trend toward secularization in this country, Americans are solid believers in the power of prayer. If it were not so, we would have real cause for concern about the future course of religion in this country.

At the same time, however, it must be noted that our prayer life is lacking in certain basic respects: it tends at times to be superficial and unstructured, we perhaps too often use our prayers for petition rather than adoration, thanksgiving or intercession; and finally we have not learned to integrate prayer into our daily lives – to live a life of prayer.

Despite weaknesses in our prayer life, the important fact remains that we believe in prayer. There is much on which to build. Think what could be accomplished in greater efforts were directed toward spiritual conseling and helping people work out their own prayer plans. Indeed, many of the currently unchurched say they would definitely consider joining the community of active believers if there were someone with whom they could discuss their spiritual needs.

Majority In Canada Want Religion In Schools Taught

A bare majority of Canadians (52%) would like religion taught in the public schools here, as determined by a recent Canadian Gallup Poll. The proportion who feel this way has remained virtually unchanged in the four studies conducted over the past three decades – in 1944 and in 1957, 50%, and in 1961, 53% answered "yes" to religious courses in the schools.

Regionally, results vary from a high of 69% in Quebec, to a low of 25% in British Columbia. And Catholics (65%) more than Protestants (46%) would like to see religion taught in their schools.

In the three age groups examined, more of the older group (56%) than of those under thirty years (47%) want religious instruction given.

Results today are based on 1,038 personal, in-home interviews with adults, 18 years and over, during the first week of October, 1979. A sample of this size is accurate within four percentage points, 19 in 20 times.

AMONG THE IMPORTANT AND EXCITING NEW TOPICS TO BE COVERED IN 1980:

Who are the evangelicals and what do they believe?

* * *

How many Americans have had an "out-of-body" or "life after death" experience?

* * *

Did churchgoing in 1979 increase or decrease?

* * *

Religious renewal on campus – fact or myth?

* * *

Are religious beliefs in Western Europe continuing to decline?

Parents Link TV And Crime

While no evidence has been amassed linking television violence conclusively with crime and anti-social behavior, the large majority of parents believe there to be a relationship.

The survey also shows that a larger majority of parents favor the proposal that all television programs with violence be shown only after 10:00 at night, after the bedtime of most children.

On the other hand, parents would not go as far as to remove entirely all television shows that portray violence.

While many parents believe a link exists between TV violence and anti-social behavior – and, in some cases, favor measures to reduce or eliminate violence on TV – a large proportion of parents, even of young children, do not place restrictions on either the number of hours watched or the type of programs viewed.

Following are the questions asked and the findings:

"Do you happen to put any restrictions on the types of programs your children can watch?"

	Yes	No	Don't Know
Parents (total)	49%	46%	5%
Parents of children			
3 years or younger	40	50	10
4-7 years	63	28	9
8-12 years	60	32	8
13-17 years	37	54	9

"Do you happen to put any restrictions on the number of hours your children watch television?"

	Yes	No	Don't Know
Parents (total)	36%	60%	4%
Parents of children:			
3 years or younger	28	65	7
4-7 years	44	50	6
8-12 years	43	51	6
13-17 years	30	64	6

"There has been a good deal of discussion lately about television shows that show violence – that is, gunplay, fistfights and the like. Do you think there is a relationship between violence on TV and the rising rate of crime in the U.S., or not?"

	Yes	No	No Opin.
NATIONWIDE	70%	26%	4%
Parents (total)	67	29	4
Parents of children:			
3 years or younger	66	28	6
4-7 years	62	33	5
8-12 years	65	30	5
13-17 years	67	29	4
Non-parents	72	23	5

"It has been proposed that all television programs which show violence be taken off television entirely. Would you favor or oppose this?"

	Favor	Oppose	No Opin.
NATIONWIDE	35%	58%	7%
Parents (total)	29	63	8
Parents of children:			
3 years or younger	30	61	9
4-7 years	29	64	7
8-12 years	32	60	8
13-17 years	30	59	11
Non-parents	41	52	7

"It has been proposed that all television programs with violence be shown only after 10:00 at night, after the bedtime of most children. Would you favor or oppose this?"

	Favor	Oppose	No Opin.
NATIONWIDE	71%	22%	7%
Parents (total)	70	24	6
Parents of children:			
3 years or younger	68	26	6
4-7 years	66	27	7
8-12 years	70	23	7
13-17 years	69	23	8
Non-parents	71	21	8

The survey results reported today are based on in-person, in-home interviews with 1,513 adults, 18 and over, taken in more than 300 scientifically selected localities across the nation.

Religious Figures Place High On "Most Admired" Lists

Religious figures place high on the 1979 'Most Admired Man' and 'Most Admired Woman' lists.

President Jimmy Carter and Pope John Paul II top the list of men most admired by the American public, while First Lady Rosalynn Carter, former First Lady Betty Ford, and Nobel Peace Prize winner, Mother Teresa of Calcutta, top the list of most admired women.

Survey respondents in these studies, which have been conducted for more than three decades, are asked to give their choices without a list of names.

Here are the questions asked in the survey:

"What man (woman) that you have heard or read about, living today in any part of the world, do you admire the most? Who is your second choice?"

Following are the results, based on first and second choices combined:

Most Admired Man – 1979

1. Jimmy Carter
2. Pope John Paul II
3. Edward Kennedy
4. Anwar Sadat
5. Ronald Reagan
6. Rev. Billy Graham
7. Gerald Ford
8. Henry Kissinger
9. Richard Nixon
10. Menachem Begin

Most Admired Woman – 1979

1. Rosalynn Carter
2. Betty Ford
3. Mother Teresa of Calcutta
4. Margaret Thatcher
5. Barbara Walters
6. Lillian Carter
7. Patricia Nixon
8. Anita Bryant
9. Coretta King
10. Jacqueline Onassis

Most Teens Approve Pre-Marital Sex

"People who are in love don't follow society's standards, only their own. And if they both think it's right for them – beautiful."

The "it" this 16-year-old girl refers to is pre-marital sex – a practice most American teen-agers do not condemn.

By a two-to-one margin, teens in the latest Gallup Youth Survey view pre-marital sex as not wrong. Specifically, 59 percent say sex outside marriage is all right while half as many, 30 percent, take the opposite view. About one-in-nine, 11 percent, are undecided.

Despite this attitude about pre-marital sex, it should not be assumed that virginity has lost its importance among young people.

Although a 41 percent plurality says it is "not very important" to them whether or not the person they marry is a virgin, half of teens say it is either "very" (23 percent) or at least "fairly" important (27 percent).

TEENAGERS DEBATE ISSUE

One 17-year-old girl to whom virginity in her partner is of little concern prefers experience and expects that she, too, will not approach her marriage night as a neophyte.

But another girl, one to whom the virginity of her partner is very important, balks at this reasoning.

"To me it would be an insult to marry someone who is not a virgin," she said. "I just feel I should be the first."

Although a majority of teens in all population groups say pre-marital sex is not wrong, there are some significant differences of opinion. And among the most distinct is the difference between boys and girls.

With boys, the view that pre-marital sex is no vice prevails by a three-to-one margin, 66-22 percent. Girls, however, are much more closely divided – 52-38 percent.

Older teens – 16 to 18 years old – of both sexes also are more willing to say sex before marriage is permissible (64 percent) than their younger – 13 to 15 years old – counterparts (54 percent).

In defending his opinion, one-18-year-old boy questions the importance of ceremony to interpersonal relationships.

"What's the difference between married and unmarried," he asked, "except a ceremony, blood test, and license?"

Not surprisingly, teens living in the traditionally more conservative areas of the nation have views that differ from those of their contemporaries in other regions.

While at least two teens in three living in the East (67 percent) and far West (69 percent) say pre-marital sex is not improper, only half (52 percent) share these views in the Midwest and South.

Interestingly, teens from broken homes have a more liberal outlook on pre-marital sexual relations – 73 percent think it isn't wrong – than do those whose parents are still married (56 percent).

Predictably, attitudes toward pre-marital sex correlate highly with the importance one places on virginity in a marriage partner. That is, those who say it's very important that they marry a virgin are decidedly less likely to endorse pre-marital sex (33 percent) than those who say marrying a virgin is either fairly important (58 percent) or not at all important (81 percent).

Attitudes toward the importance of marrying a virgin is similar to that found concerning pre-marital sex. In all population groups, the plurality view is that this is not a very important criterion. Again differences in outlook exist by region, sex, and marital status of the respondent's parents.

Among teens attaching little importance to marrying a virgin is a 16-year-old boy.

"Being a virgin is of no importance in marriage," he said. "Marriage is a commitment to love and be loved by one other person."

Sharing that viewpoint is an 18-year-old girl who said, "As long as you know that the person you marry loves and respects you, their past history with sex should not be important."

One teen who thinks it's fairly important that her husband be a virgin emphasizes personal qualities, but admits past history would not keep her from marrying the man she loves.

As one might expect, opinions on this question based on attitudes toward pre-marital sex showed the wides differences.

Among people who believe pre-marital sex is wrong, the prevailing view (held by 46 percent) is that marrying a virgin is very important. Conversely, among those who say sex before marriage is all right a 57 percent majority believes it's not very important to marry a virgin.

The results are based on telephone interviews with 1,174 teen-agers across the nation, interviewed during the period February 24-March 6, 1978.

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PRE-MARITAL SEX WRONG OR NOT?

	Yes, wrong	Not wrong	No opinion
NATIONWIDE	30%	59%	11%
All boys	22	66	12
13-15 years	25	59	16
16-18 years	19	73	8
All girls	38	52	10
13-15 years	39	49	12
16-18 years	36	54	10
Both sexes:			
13-15 years old	32	54	14
16-18 years old	28	64	8
Parents married	32	56	12
Parents divorced	16	73	11
East	25	67	8
Midwest	35	52	13
South	36	52	12
West	20	69	11

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